

## Summary of the Friday Sermon Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV. On 6<sup>th</sup> December 1996

And obey Allah and obey the Messenger. But if you turn away then Our Messenger is responsible only for clear conveying.

Allah! There is no God but He; so in Allah should the faithful put their trust.

O Believers! Some of your wives and children are your enemies so beware of them. And if you forbear and forgive and pardon then surely Allah is Most Forgiving and Merciful.

*The Holy Quran.* al-Taghabun [Mutual Negligence]: 13 - 15.

When I was in Sweden I received a letter from a lady suggesting that I should also deliver a sermon on the topic of forgiveness and forbearance, [she felt] there is a need for it. I got the impression that her husband dealt harshly with the children for small reasons. I thought I had already drawn attention to this subject many times before during the sermons and there was no need to reiterate it so soon. But before returning I saw a vision from which I understood that certain things need to be emphasised repeatedly because one does not understand them without constant reminders which means that they should be reiterated again and again. If one fails to understand it should be emphasised so that it is made plain.

This is the connotation of بَلَاغُ الْمُبِينِ [clear conveying] that one should keep repeating something until it is made plain. This was also the conduct of Muhammad the Holy Messenger of Allah that he would keep exhorting about an issue until he had clearly opened it up.

In this relation the emphasis given to keep reminding about the advice [in the Quran] is an aspect of بَلَاغُ الْمُبِينِ. Wherever the Promised Messiah (peace be upon him) seems to be repeating himself he is not really repeating but it's a reiteration so that it is understood properly.

The subject of trust in God draws one's attention towards prayers and the words of 'in Allah should the faithful put their trust' in the sacred verse point to those who would turn their backs and leave the Messenger of Allah rather than receive his influence and how he would still not leave them be but would trust in Allah about his admonishment having an influence. So trust would [do its] work where explaining seemed to have failed. He would pray for them and would turn to God when his explanation seemed to have failed. And the revolution born out his prayers is the miracle which has no parallel anywhere.

Here an admonishment has been made about adopting 3 things forbearance, pardon and forgiveness. Forbearance and pardon appear to be the same thing but there is a difference. Forbearance is to overlook something as if it did not happen. People who live together must forbear. There are certain mistakes for example dropping a dish, delay in preparation of meals [or] if the bread was burnt in all such matters it is important to forbear. That is despite knowing it one should treat it as if one saw nothing with a generous heart and with courage and remember that as a result of forbearance one never sins audaciously and shamelessly and a shame is born on both sides. This atmosphere of forbearance must be born in the homes.

Another meaning of تَصَفَّحُوا [forgive'] relates to overlooking which is to erase something so as to leave no sign behind and it means that whenever you see that overlooking has not worked then make use of صَفَحَ and express some displeasure that *You have acted in a way that I cannot continue the same affection I had for you for a while*. So one meaning of صَفَحَ is to express displeasure and depart from the place after having seen something so that one's displeasure is noticed. Then there is the subject of forgiveness that one should not prolong one's displeasure so much that the bond breaks. Start coming back once more. One learns from the Quran and the Hadith that whenever Allah the Almighty wishes to incline towards a person in forgiveness He teaches one to pray in a way that would have Him return in forgiveness. There are also causes of returning among people and Muhammad the Holy Messenger of Allah would also seek out those paths and he taught many loving methods for it. In this regard the Promised Messiah (peace be upon him) teaches a key essential for this 'Being in the right, show humility like the one who is in the wrong'.<sup>1</sup> There is no better remedy for the obviation of one's ego which stands in the way of re-igniting the bonds after صَفَحَ. His Holiness (peace be upon him) has not stated that one should affirm one's falsehood whilst being true. It cannot possibly mean this.

The Quranic principle is that forbearance is permissible if it results in reformation. If you disregard everything in the name of mere forgiveness then as a result of this one's sins become much disrupting so these things should be kept in view. This also means that a person who does not deal with his wife and children with forbearance, does not deal with صَفَحَ does not deal with forgiveness his wives and children would become his enemies.

I made a decision based upon my vision to emphasise again and again that we cannot reform anyone without forbearance and forgiveness and pardoning. The Hadith of the Holy Prophet teaches us that it has never happened that God has failed to grant dignity to one who overlooks the faults. The fact of the matter is that respect for those mothers and fathers who overlook [the faults of others] always increases in their childrens' hearts. Forbearance imparts dignity. This shows that forbearance is in fact a thing which results in increasing one's dignity. If one diverts one's attention in the name of forbearance, when the faults become audacious as a result, the children and the wives become uncouth then one is a fool to consider oneself as one who overlooks [faults].

May Allah the Almighty enable us to act upon these directives in the light of the statements of *The Holy Quran* and the Messenger of Allah ﷺ.

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<sup>1</sup> Ahmad, Hazrat Mirza Ghulam. *Kashti e Nuh*. (Ziaul Islam, 1902). Ruhani Khazain: xix. 12. *The Essence of Islam*. (Islam International Publications Ltd, 2006). 259.